

DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second Class Matter.

VOL. III. NO. 12.

HOME, WASH., WEDNESDAY, OCTOBER 17, 1900.

WHOLE NO. 116.

A PLEA FOR HUMANITY.

Land is plenty, labor's plenty; there's
no need that we should starve,
And let landlords, speculators, from our
produce fortunes carve.
Rouse yourselves! Be up and stirring!
Float true freedom's banner high;
Don't sit whining over evils you your-
self can rectify.
Ye are like men bound in prison that,
by some mesmeric power,
Still believe that they are freemen, while
the lash yet makes them cower.
Ye are mocked by a false title that con-
tains for you no rights;
Better be a slave in title, and not feel
how hunger bites.
You have naught but name to boast of,
and it makes a sorry meal;
Will it clothe your aged mother, or make
cold less bitter feel?
Ye had better ponder o'er this; better
put your wits to work;
Use the reason nature gave you, from
its promptings never shirk.
May the cries of countless millions who
in poverty have died,
Through the laws of ruthless tyrants
who all righteousness deride,
Join in one continuous volume of seeth-
ing liquid fire,
That will surge through every fibre of
mankind, from son to sire;
Till brute brains become so quickened
that they understand aright,
That when reason governs feeling, and
with love they both unite,
Then they'll see brute force is madness,
and has no convincing proof,
But adds bitterness to bitterness, and
reason stands aloof.

* * * * *
The just and poor have always longed
for the coming of the day
That will give all men an equal right to
labor and fair pay.
Then let's think and work in earnest,
looking all around the land,
Where we'll see distress and poverty
widespread on every hand,
And willing hearts and dexterous hands
living a pauper's life,
With young hopes blasted, ideals crushed,
by the unequal strife;
For 't is not on skilled labor, or intel-
lectual worth,
That the world bestows her bounties, or
brings golden tribute forth.
But for bulldog inhumanity that grips
its victim's throat,
Or running, fox-like treachery that o'er
friends can grin and gloat.

—Walter L. Sinton.

NEW THOUGHTS AND THEIR THINK- ERS.

Perhaps, strictly speaking, we have
no new thoughts, but, for convenience,
we label a thought new, though written
down hundreds of years ago, if it has
never been clearly interpreted, univer-
sally accepted nor philosophically ap-
plied.

The hospitality with which a new
thought is received is determined by its
capacity for dovetailing with thoughts
already generally accepted. The new
guest may be welcomed if no other must
be turned out of doors to make room.

When a new thought is directly at
variance, not only with long-established
theories but with the customs growing
out of them, the public rage against it
is measured by the percent of truth con-
tained in the thought. A man does not
build a triphammer to crush a peanut;
it is the truth in a new thought that

makes it gigantic; if the old be true and
the new false, the old, having the advan-
tage of being known, can afford to be
calm and let the new-born mistake perish
of its inherent vital poverty.

The effort to crush new thought has
proven very disastrous to the hopes of
those most actively engaged in it. The
persecution meant to destroy serves to
call public attention to the thought,
which is then successively misrepresen-
ted, defended, discussed and ac-
cepted.

But what of the discoverers, students,
defenders, promulgators and proclaim-
ers of new thoughts? When one has
ceased to muddle his brain with altru-
istic self deception, when he knows that
he is under no obligation to suffer for
society, he begins a search for the real
motive that pushes him forward to se-
vere labor, social ostracism, and into
accumulated perils of life and liberty.
His friends beseech him to pause; they
warn him of dangers already seen by
him; they point out the fate of Jesus
and Bruno and Savonarola, they say:

"What does it profit a man if he con-
vert a whole world and lose his own
life?"

Everyone must go his own way in the
search for happiness. To find the great-
est happiness possible under the circum-
stances, or, if there is for us little be-
sides pain, to choose the least painful
way, is the aim of every life, even that
which befalls itself with the idea that it
lives wholly for others. The life that
has caught the beauty and felt the vi-
talizing power of a great thought can
no more be happy in suppressing it than
a babe can grow to manhood without
food—Clara Dixon Davidson.

WOMAN'S DUTY TO HERSELF.

Woman must learn the lesson that
man has learned through ages of strug-
gle and mortal conflict, viz., that they
have rights who dare to take them, and
who, having preempted their claims,
have the courage, the wisdom and the
strength to maintain them, and that no
others count!—except as serfs and
slaves.

So long as motherhood is enslaved,
just so long will men be slaves, or ty-
rants.

So long as motherhood is controlled by
priest and judge, just so long will hu-
man society consist of pikes and min-
nows, and just so long will cannibalism
be the rule of human life.

So long as woman is denied the right
of control over the creatory, just so long
will the "inalienable rights of man" be
only a theory, the "baseless fabric of a
dream."

So long as mothers fail to give their
children the best possible fatherhood as
well as motherhood, and so long as they
fail to secure the best possible condi-
tions of all kinds for producing superior
offspring, just so long will the present
inequalities, despotisms and robberies
continue to prevail.—Moses Harman.

TO H. M. PARKHURST.

1. The personnel of the jury includ-
ing the question of the number of jury-
men, is to be decided by those who en-
gage in the enterprise of furnishing jus-
tice to the community. The public will
be offered what they will gladly pay for,
namely, a jury consisting of the twelve
whose names are first drawn from a box
containing all the names of adults resid-
ing within the territorial unit, say the
county. Whether twelve or forty is so
indifferent a question that it will never
be seriously disputed.

2. In practice it is not necessary to
prevent the accused from serving on a
jury called to try him. As such coinci-
dence is due once in about 10,000 panels,
let it go and allow the accused to check
the unanimous verdict of guilty. The
community's will is only very slightly
thwarted when one of 10,000 criminals
goes free. The deterrent effect remains
almost exactly as before. Still, there is
no objection to establishing the custom
of crossing off the prisoner's name from
the printed list in everybody's presence
before the list is cut up and put into the
sheriff's box. This would not be re-
quired in every case as wrongdoers do
not always reside within the county
where their overt acts are committed.

EDGAR D. BRINKERHOFF.

TO COMRADE LABADIE.

To DISCONTENT: Please tell Comrade
Labadie to do nothing rash to retard the
political success of Major Mac. Ac-
cording to the socialistic diagnosis, Re-
publican victory will most likely hasten
and precipitate the advent of the So-
cialist party. A short reign of Social-
ism and then the people will line up for
idealism or the liberty of philosophical
Anarchy. Socialism will give the mass-
es shorter hours of labor, better wages,
more time for study, and finally round
out better to receive Kropotkin's doc-
trines. That's what "me und Gott"
thinks. Yours fraternally,

Palmer, Mass. W. S. ALLEN.

AID NOBLE PRESS WRITERS.

In DISCONTENT of September 19 A. A.
Orcutt, Rutland, Vt., tell us how he
wrote the New York Journal a letter in
defense of true Anarchy and never heard
of the letter afterwards. Now, it is a
pity that if in a big city like Greater
New York there is not one solitary An-
archist that takes the Journal, and it is
still further a pity if that same Anarch-
ist could not afford, for the cause, to
send a cent of postage once in a while
to send the Journal to any Anarchist
whose letter appeared therein.

What we want in each big city is a
few men to tell us what big papers they
take, published in their city, and then
we want them to promise to send the
paper, or at least the clipping, to any
Anarchist who appears therein. This is
a very little thing to ask, but it is a big
thing to any cause, and men who cannot

write can in this way do quite as worthy
a work as the writers.

It is too much to expect big papers to
send copies containing our letters even
when we send the necessary sum for
them. The editors in their piles of
work are wholly irresponsible for any
orders sent through their hands, and the
outside subscriber is the only one to
make sure to the reform writer the fact
that his letter received publication.
What one man can do in this line has
been illustrated by J. T. Small, of Prov-
incetown, Mass. He takes the Boston
Traveler and has kept perhaps a dozen
writers posted concerning the appear-
ance of their articles, and has persisted
in making that paper famous for the
number and boldness of its "Letters
from the People."

Preach and lecture all we choose, no
method of educating the public up to
reform ideas and practices pays so well
as the letter to the newspaper. The
time has gone by when the reformer of
any school cannot receive a reasonable
hearing through the secular press. I
have just learned that the Philadelphia
Sunday Times devotes large space to let-
ters from the people and that it gives
prizes of from \$1 to \$5 weekly, or \$10 in
all, for what it deems the best letters.
Any of the ordinary press writers are
perfectly competent to write for it.
They must first send five cents for a
copy and learn the little details under
which their offerings must be forwarded.
I send out from 20 to 30 newspaper let-
ters a week, and my only lament is the
absence of watchers in the big cities.

FRANCIS B. LIVESEY.

Sykesville, Md.

WISDOM FROM "ALICE IN WONDER- LAND."

"The game's going on rather better
now," Alice said, by way of keeping up
the conversation a little.

"'Tis so," said the Duchess, "and the
moral of that is, 'Oh 'tis love, 'tis love,
that makes the world go round!'"

"Somebody said," Alice whispered,
"that it's done by everybody minding
their own business!"

"Ah, well! It means much the same
thing," said the Duchess.

"Give us this day our daily bread,"
prays the Christian. No matter how
hard he works for his bread he has been
taught to look upon it as a gift from God.
Accustomed from childhood to the idea
that God's ways are mysterious, but that
his wisdom and love must not be ques-
tioned, the poor toiler cheerfully parts
with the lion's share of his earnings to
wealthy idlers, and, instead of search-
ing for a rational reason for his poverty,
meekly says: "Thy will be done,"
thinking that God, not man, is responsi-
ble for his sufferings, yet accepting with
patient submission the favoritism of his
divine idol.—Ex.

Envy is destroyed by true friendship
as coquetry is by true love.—La Roche-
foucauld.

DISCONTENT

"MOTHER OF PROGRESS"

PUBLISHED WEEKLY AT HOME, WASH., BY
DISCONTENT PUBLISHING GROUP.

50 CENTS A YEAR

Address all communications and make
all money orders payable to Discon-
tent, Home, Wash.

COOPERATIVE FAILURES.

It is amusing to review the visions of obstacles which people see connected with cooperation, especially voluntary industrial enterprises. Approach the average individual and he will instantly exclaim, "How can you conduct any industrial enterprise without a thorough organization and a systematic plan of action?" And to clinch the force of his argument he cites the many instances of so-called cooperative enterprises, colonies etc., which have failed, and triumphantly extols the system he espouses as the only one that will lead the people out of darkness. If he happens to be a Socialist, nothing but the government ownership of the means of production, exchange and distribution will ever improve our present condition, and if he happens to be a Democrat, a Populist or a Republican, he is sure that our present social and industrial system is the best that we could have, and trying to destroy it would be treason to one's country. Ignoring government and politics in business enterprise would, in his opinion, result in panic and chaos, and the man who advocated such a system of economics must be either a traitor or an Anarchist. He fails to see that systematic business transaction is not political scheming or government despotism and robbery; and the only practical plan which he is capable of considering is the one which is conducted by political tricksters and imposters. Even when he favors what is called cooperation will he be misled by the same hallucinations. He assumes that it is necessary to have a "depot of exchange," where labor products are deposited and systematically distributed, and that the people must employ "competent superintendents," "judges of product values," clerks and committees, etc., all of whom must be supported by the people who are producers.

The old-country German people are far ahead of the average yankee in matters of practical cooperation. I have been in towns where the country people and city residents met at "depots of exchange," in the open air, which they called "the market place," and where their horses, cattle, chickens, butter, eggs, vegetables, and various country and city productions were exchanged, bought and sold without the added expense of superintendents, general commissioners, salaried salesmen, or the cost of buildings for the use of which they were supporting idle landlords with exorbitant rents.

Let the common people adopt a system of exchange similar to this and they will soon rid themselves of the parasites that live on the life blood of labor. Let a few groups of city people set the example and make arrangements for receiving country produce in exchange for city productions from voluntary cooperators residing in the country, and dis-

tributing it among themselves in such quantities as they may need, and they will find it wholly unnecessary to maintain warehouses for depositories. Besides, they will have better and fresher supplies than when depending upon their city markets.

Farmers, too, would find a more reliable market than when shipping their produce to cities to be disposed of by scheming commission merchants. Hundreds of tons of fruits and vegetables have been dumped into the bay from the wharf of San Francisco because there was no sale for it, from which commissioners made a profit. At the same time that the market was overstocked with this "overproduction" there were hundreds, and probably thousands, of poor people and orphan children in San Francisco who had not tasted fruit for months because too poor to buy it, yet commissioners dumped it into the bay rather than let those people have it to eat.

Farmers probably toiled for weeks to harvest and ship their crops to market and because commissioners could not make a profit from the sale of the same, the farmer must be robbed of the fruits of his labor and the weeks of toil devoted to it, and which was probably shared by sons, daughters, wife, and hired help, must be sacrificed for naught. And this is the result of "organized," "keenly managed," "systematic" business transaction.

Many experiments have been tried in so-called cooperation, but in every instance it was managed according to rigid discipline, iron-clad organization, or the same old profit-making system followed in competition, and because it proved a failure, superficial observers jump to the conclusion that colonization is impracticable, an ideal which will never stand the test of actual demonstration. But such experiments prove nothing for or against voluntary cooperation because it was nothing but modified exploitation with all its red tape maneuvering in which the dupes performed the labor and the managers reaped the harvest. They gave the workers a certain percent of the earnings and reserved the largest share of the income for themselves. And the workers, being ignorant of even the first principles of voluntary cooperation, learned to their sorrow that, like scheming manipulators of the complicated, cumbersome, thieving competitive system of their old-time employers, their "cooperative" employers were but little better.

When people understand that cooperation means the equal sharing of ALL persons engaged in any industrial enterprise they will not be so easily duped, and they will also understand that it is not because cooperation "is a vision" or "a dream" that these experiments proved a failure, but because they were conducted in accordance with the capitalistic system under which the idlers get the lion's share and the workers get whatever their employers choose to give them.

J. A. GILLIE.
864 1/2 Howard street, San Francisco, Cal. (Organizer Mutual Aid Cooperative Association.)

Perfect valor consists in doing without a witness all that we should be capable of doing before all the world.—La Rochefoucauld.

EVENTS, COMIC AND TRAGIC.

That politicians are not devoid of a sense of humor, even during a hotly contested campaign, is proven by the news that Mark Hanna and Richard Croker are soon to meet in joint debate in the state of New York. Comment on such a combination of rascality is unnecessary.

Senator Clark, of Montana, will employ theatrical folk to assist him in "doing" the state this fall. This savors somewhat of the methods employed by the modern church in her work of serving the lord. Are men growing so indifferent to the welfare of the state that her public servants must run a side show in order to attract their attention?

A Populist and a Republican, both candidates for the state legislature of Kansas, have recently made a bet of so "peculiar" a nature that it is heralded far and wide. It is nothing less than this—that neither will spend a single cent toward getting votes. After election they will, without doubt, be raked out of the snowdrifts by the manager of some museum and exhibited as the most extraordinary freaks Kansas ever produced.

The reports from the scene of the great coal strike do not vary from the ones that usually follow all these harmless demonstrations of labor. The press reports the situation as extremely dangerous, and is so misleading in its statements that the confiding reader a thousand miles away would think that property, or the skins of property's henchmen were in dire danger; but the thoughtful note that up to date the wounded and killed are on the strikers' side, one of the dead being a little girl who was killed by Sheriff Toole's deputies, who were cowardly enough to fire on an unarmed crowd. It is curious to note how, in spite of the thrilling stories told of the dangerous and desperate character of a certain element among the miners, that the miners never have any scalps to prove their prowess. They talk and curse, walk over the dead line that is drawn about the sacred rights of the coal barons, are shot at for their pains, retreat, weep, and bury their dead—ofttimes women and children among them—stand disconsolate till the flour is gone from the hovel, then go back to do their masters' tasks in the mine. This is the rise and fall, the disgraceful fall, of these soul-terrifying labor strikes that call forth hundreds of deputies and companies of soldiers to quell.

What a joy it would be could one think there was stuff in these mines that necessitated this caution on the part of capital. But the sorrowful facts are that the coal corporations use this blood-thirsty method to keep their slaves as closely as possible to a living line of wages. They fear neither the destruction of life or property, but the destruction of a very small per cent of profit that would ensue with a slight advance in wages. For this purpose alone are armed ruffians and cowards taken into the mining districts to shoot down men, women and children. ACCORDING TO THE LAW. Damn the law! KATE AUSTIN.
Caplinger Mills, Mo.

FREE COMMERCIALISM VS. FREE COMMUNISM.

Part 2.

I use the term Free Commercialism in deference to Mr. Holmes. What I mean is Anarchist Socialism, or so-called Philosophic Anarchism, or Commercial Anarchism, or Anarchist Individualism, or, best of all, Anarchy.

Mr. Holmes says "Let us start right." But there are two ways of beginning rightly. One may appropriately undertake to treat this subject (1) inductively and (2) deductively. My method is the inductive, but Mr. Holmes desires me to adopt his method, which appears to be the deductive. The mature mind may profitably pursue the exact sciences deductively, and may justly place great reliance upon definitions, but we are all immature when it comes to so complex a subject as sociology, and so induction promises the best results. Definitions are sometimes things to grow up to rather than to start out with.

My opponent errs in holding that defining terms beforehand will enable us to avoid misunderstandings at the start. A line of definition requires a chapter of explanation. Misunderstandings at the start are not so easily prevented. Discussion is fortunate if it succeed in removing misconceptions at the end to say nothing of the beginning.

It hardly seems necessary to cross the Rubicon before reaching it. Still, to comply with the request made, I will offer a definition: Free Commercialism (or Anarchist Individualism) is the condition that society will be in when government is absent. As government never will be entirely absent practical Free Commercialism (or practical Anarchist Individualism) is the condition that society will be in when government is practically absent, or reduced to a minimum. By government I mean the subjection of the non-invasive individual to an external will. I could attempt to define invasive; but there is no hurry about that because jurymen as they are will stamp as invasive all the more important forms of aggression. After they have abolished these we will educate them to stamp out the minor offenses.

Now, I have given the intension connoted by the abstract term Free Commercialism (or Anarchist Individualism) besides explaining the definition somewhat. If Mr. Holmes wants also a definition giving the extension denoted by the general term Free Commercialism (or Anarchist Individualism) he shall have it, although it will be tedious. In fact, we are at the wrong end of this subject. The intensive definition of a term is of little value when there is a lack of acquaintance with the subject matter to which it is to be applied. And as for the other mode of definition to signify the extent of our terms by enumerating the items we design them to cover, the subject might as well be treated inductively at the outset. If the question be taken up as I left it in Part I we will make better headway.

If Mr. Holmes insists on my defining Free Communism I will try to give the definitions of various Free Communists, or, perhaps, quote his own definition of many years ago in "Twentieth Century." As he is the stronger in definition, how would it do for him to set up one from his own present point of view?

EDGAR D. BRINKERHOFF.

CHAINS.

BY JUNO.

CHAPTER XVI.—Continued.

James went to the house and straight to Ida's room, and when Ida opened the door in response to his knock he took her hands in his and said: "Ida, I was a brute, a fool, an idiot, anything you could call me would not be too bad. I deserted you shamelessly and have been punished. I thought to go away and never tell my love but, my darling, I cannot. I love you more than I ever did and I was going away because I could not bear to stay near you and feel that you did not love me. Oh, my love, give me an opportunity to prove my love. Tell me, Ida, do you love me?"

He waited, but no answer. As she did not draw her hands away from him, he took hope and, drawing her close to him and putting his arms around her, said: "Tell me, Ida; I am longing to hear you say you love me."

The old impulsive Ida returned, for she put her arms around his neck and drawing his head down she kissed his lips and said: "James, I do love you; I tried not to but I found the old love still there, and it has grown."

Andrew ran downstairs and astonished the family who were in the sitting-room by shouting: "Mr. James is in my mama's room and is kissin' her and she is cryin'."

Soon "Mr. James" called Andrew and, after some kissing and caressing that seemed to be very sweet to "Mr. James," while Ida stood by with eyes shining with joy, said:

"Andrew, my boy, do not call me 'Mr. James,' but call me papa James. You have a papa, and I am your papa."

Andrew looked very sober, and was quiet a moment, and then said, "All right, Papa James, but I think you were a long time coming."

"I am here now, my boy, and will try and undo some of my past."

When some little time later the three went down to the dinner table the congratulations were sincere, and Uncle Andrew shook hands with James cordially, and he was made to feel that all welcomed him.

"At what time tomorrow do you wish to go to the depot?" Rollin asked gravely.

"Papa James said he would stay if mama would let him, and you will let him, wont you, mama?"

CHAPTER XVII.

Summer had come and Fairview was lovely. Each one took a pride in making some portion of it perfect, and as each followed his own inclination it was done well. Of course, mistakes were made, but these mistakes were noted and carefully avoided so they were not made the second time.

"Labor is worship," the poet says, but one does not want to be worshipping all the time, and so the dwellers in Fairview took some time to live and to enjoy the beauties around them.

Jennie's idea of giving the poor of the city an outing that they would remember had been put into practice, and several times had crowds of the city poor been at the Glen. They had plenty of

everything to eat, swings, hammocks and cots were in the shade, and as one urchin said, "no cops to tell us to keep off the grass."

Rollin and Jennie's little one was a dainty blossom, fair and sweet. Eyes of deep blue, and hair of a golden yellow covered the head with a curling crown of glory. Rollin would take the dainty creature in his arms and the love and tenderness he showed for the child was a beautiful trait of his character. "Father's little blossom" he called her.

"A man does not know what life is, nor understand the sweetest thing in life, until he has a love child. When a man knows that the woman he loves has borne a child because of her love for him, and because she wants a child that is his, a part of him, then his love and manhood is complete, and the child is doubly dear because of the danger and suffering the mother passed through." So Rollin said. His love for Jennie was the mainspring of his existence.

"I do not think life would be worth living if it were not for Jennie. I need her to make my life complete."

And her need of him was as great. She had not fully recovered her strength, and though not an invalid she was easily tired. "It will be different after Blossom is weaned," she would say, and when it was suggested that baby be fed the mother love was instantly alarmed. "No, she is such a frail child; I will be careful of myself; I could not think of feeding her; there is no food so good for a child as the food nature provides."

Rollin had moved his belongings into the room adjoining Jennie's, and at night the door was always open between the two rooms. Baby slept in her crib, and no matter how hard Rollin had worked during the day a move, a faint cry from his infant daughter, awoke him and he would arise, go to the child's crib and give her the attention she needed. If she was hungry he would lay her in her mother's arms, and then when she was satisfied put her in her crib, and covering her gently, would kiss Jennie and go back to his rest.

"Rollin, you need not come in every time Blossom needs attention; I can do a part of it at least."

"Jennie, a father can do but little for his children, except to provide the material comforts, unless he does it during the first years of their life and then at night. The mother has the care of them all day, and also has other duties, and when she is nursing them much of her strength and vitality goes to them."

"But, Rollin, you were plowing all day yesterday, and were so tired when you came in to supper, yet you were up with baby several times during the night; it does not seem right."

"I lost very little sleep, for as soon as I went back to bed I dropped into a sound sleep, and I knew you had been at work all day, besides taking care of the baby. I am happier when I know I am making your life bright. I would feel grossly selfish should I do otherwise."

Andrew, Jr., was Blossom's willing slave, and was ready to run any number of errands if they were for her sake. He was often talking of the time when Blossom could talk and walk, and of the time when she could go out with him.

"I will take her in my wagon, and, Aunt Jennie, I would be so careful of her. I wouldn't play that I was a frisky

horse like Uncle Rollin's black colt, but I would be a sober old horse like old Dobbin that drags the plow."

And the boy's great dark eyes would look as grave as if the question was one of great importance.

"I know you will be very careful of Blossom, for she is such a little girl, but, Andrew, you were teasing Carrol yesterday until he grew so angry that he screamed. I felt sorry, dear, for he is much younger than you are."

"But, Aunt Jennie, he is such a cry-baby, and I didn't take his old whip, I only pretended to."

"I know, Andrew, that you would not really take the whip from Carrol, but he did not know that, and is too small to know that you acted a lie."

"Oh, Aunt Jennie, that is just what mama said, but I didn't know you could lie only with your mouth. But mama told me of ever so many ways that a boy can lie. I am going to try to be truthful in every way, for I want to be a man like Uncle Rollin. Aunt Mary scolded me for making Carrol scream and I said something to her that I guess I'll have to say something about."

Just then Mary Archer came into the room and Andrew went up to her. His face was red, and his lips quivered slightly, but he bravely said:

"Aunt Mary, I was a mean boy to tease Carrol so, and I am sorry that I talked to you so."

"That is all right, Andrew; Aunt Mary should not have gotten angry and scolded; we will both try and do better."

As the children grew older there were the jars and childish strifes that are inevitable where there are a number of children, but Mary Archer, who had a large number of brothers and sisters, had often remarked that there was less discord, and a greater degree of harmony, in this family than she supposed could exist anywhere.

James Bryington was still at Fairview farm. Since Jennie's illness she had found that she had not been able to take up all the duties she had lain down. As there were several different enterprises, and a strict account of all was kept, it was necessary to have a book-keeper and the place was offered to James. He had tried to get them to accept pay for his board and attendance while he was sick.

"You may pay your doctor's bill, which will be large enough; as for the rest you are welcome; we only did that which we would have wanted done for us under the same circumstances. If you are anxious to pay it back, watch your opportunity and do as much for anyone in need."

James found that if he remained at the farm that he would have to earn his living, either by mental or manual labor—that no drones would be tolerated. That though money was appreciated because of the comforts and necessities it would purchase, yet the owner of the money was not looked upon with any great degree of honor simply on account of that money. That it was the worth of the man and not the worth of his possessions that was considered. He had endeavored to persuade Ida to marry him and go back to the city, but she remained firm.

"No, James, I will not leave this place. My friends are too dear. I see no more reason why I should go with you than that you should stay with me. You

have no business interests and can do as well here as anywhere."

When he told her it was a wife's duty to forsake all for husband she said:

"James, I am not your wife, and that is one reason I never will be. You can come and go as you please, for the world accords a freedom to man that is denied to woman, after they are legally married more especially. I can come and go now as I please, and can consult my own interests, and be independent here in a way that would be impossible were I to marry you and go to the city. Here I can earn my own living and spend my money as I please. It is understood here that whenever one wishes to leave on business, or for pleasure, that we can go and leave our children and we know that those remaining will give as kind and considerate care as we could wish. You remember when Mary went home and cared for her mother, during Mrs. Archer's long illness, that we took care of Carrol, and she said when she returned that she could not have had the boy with her on account of her mother's extreme nervousness, and she felt no uneasiness regarding him, for she knew that he would be cared for as well as if she were here. If Sam and Mary had been living by themselves you know how much more difficult it would have been for them. I am thinking of going to that poultry farm at Denver, as I want to see that new breed of fowls. I want to add them to our yard if they are really good, and I want to learn all about them. I may be gone three weeks, possibly longer. I will take no thought of Andrew, for I know he will receive all the attention he needs. I will not have to hire some one to care for him or take him to a strange place to get a friend to care for him, but will leave him at home among familiar scenes and faces. I can transact my business without hurry and worry and know that everything will move along just as well during my absence. It is the same way with the men. No, James, I will not marry you."

"Do you love me, Ida?"

"You know that I love you, James. You are dearer to me than any other human being. I have learned some lessons since the time I was a school girl, and those lessons were worth all they cost. I love you too well to allow anything to be done which shall kill that love. We have often talked of this freedom, and you know the theory, you see it practiced in our every-day life. Can you find a more ideal life than that lived by Rollin and Jennie? Did you ever see a truer, deeper love? And yet there is no bond except the bond of love."

"Oh, they are exceptions. He knows that she would never love any other man, and she knows that she is all he wants."

"No, that is not the reason, James, and you know it, but we will not argue the matter. I will repeat what I have so often said: I will do nothing which will bind me to another, by bonds that will be hard to break. If you think it a crime to love, to live with me as your wife, then for you it is a crime and I would do nothing to cause you to become a criminal. We each have to work out these ideas for ourselves. No one can do our thinking for us. You have a right to your opinion, I have a right to mine. You understand me, dear James, I will not marry you, because I love you too dearly. Do not try to change me, for I will make no change."

(To be continued.)

ASSOCIATION NOTES.

Our park on Sunday afternoons has been quite a resort since it was opened.

Clearing on the Smith lot is progressing nicely. We expect her back this week.

H. P. Wells, after spending a week here, left for Equality colony, where he is at present.

P. J. Boyle, who has been traveling in this state for the past two years, and is very much interested in cooperative work, was here for several days last week.

Those writing for information in regard to the Mutual Home Association, and wishing a reply by letter, should always send a self-addressed stamped envelope.

Miss Julia O'Toole, an old friend of Mrs. Thornhill at Lakebay, after spending a few days with her, was the guest of the Adams home last week. Hope she will come again.

Annie Earkin is up and about once more; Roscoe is also up again, but Willie, the oldest boy, has been threatened the past week with an attack of the same fever that others of the family have had.

Those thinking of coming here should read our articles of incorporation and agreement very carefully and also the item which ends these notes every issue, before they decide to come. We desire only those as members who can attend to their own affairs, and leave others to do the same.

There is joy in our schoolhouse this week. Teachers and scholars are jubilant over at last having the comfortable new individual desks and seats so long expected. Comrades Allen and Huber turned out a fine article, and they put our schoolrooms to shame with their smartness.

To our hand has just come the latest issue of Lucifer's 5-cent Light Bearing Library: "The Evolution of Modesty." It is a pocket compendium on the subject and is worth many times its price, as indeed is everyone of the series, comprising "Marriage and Morality," "Evolution of the Family," "Love in Freedom," etc.

We are in receipt of a bright and lively piece of music from the E. T. Paul Music Company, of New York City, entitled the "Dawn of the Century." It has been handed to Kate Cheyse, and when heard played on the piano it sets one's feet quivering. Anyone who wants a march and two-step will do well to get this spirited composition of E. T. Paul, the author of "The Ben Hur Chariot Race" march.

The land owned by the Mutual Home Association is located on an arm of Henderson bay known locally as Joes bay, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All indus-

tries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 70 people here—20 men, 18 women and 32 children. We are not living communistic, but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so.

STRANGE, ISN'T IT?

A little while ago a good soul, who hailed from somewhere in this county came over to see the school directors to get the schoolhouse for revival religious services. He smiled blandly as he met one of them and was told that he could have the schoolhouse, and that the other directors would surely give their consent. He then proceeded to inquire after the state of the director's soul. He (the director) talked to him from the truthseeker's standpoint and remarked that he wished the skypilot would come and hold services as we had not had a chance to discuss this matter with anyone for a long time. The skypilot retorted, without apparently taking breath, that he would not discuss the matter with us. "What!" says the director, "do you expect that we will listen to your ideas and swallow them all without question or demurrer. Not much, mister; we are open here to discuss any subject, but if you think we will sit calmly down and do like an ordinary congregation you are barking up the wrong tree. Truth is what we are after, and a man who has anything good for humanity should surely not object to an open, free discussion of it." The preacher left expostulating that he did not wish the schoolhouse and never went to see the other directors. Isn't that strange?

G. H. ALLEN.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every day except Saturday and Sunday at 2:30 p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

Hicklin 50c, Day 50c, Brinkerhoff 50c, Barnes 25c.

"Those minds are most prone to suspicion that are the most intimate and familiar with vice, as the perpetrator of a crime is ever in dread of treachery in an accomplice; guilt may, in fact, be compared to the heart, and suspicions are so many ramifications, like the veins and arteries, that carry their nourishment to and fro."

VIEWS OF HOME.

1. General View of Home from Rocky Point and entrance to Bay. Two views—one taken in July, 1899, and the other in 1900, showing improvements.
2. Clam Digging.
3. Boat and Beach Scene.
4. Across the Bay.
5. Rocky Point.
6. King Residence.
7. Worden Residence.
8. Adams Residence.
9. Cheyse Residence.
10. Discontent Office.

Price, mounted, 25 cents; unmounted, 15 cents. Order by number of DISCONTENT. As new views are taken, they will be added to the list.

BOOKS AND PAMPHLETS
FOR SALE BY DISCONTENT

God and the State. By Michael Bakunin. 05
Moribund Society and Anarchy. By Jean Grave. 25
Anarchy. By Enrico Malatesta. Is It All a Dream. By Jas. F. Morton, Jr. 10
God and Government: The Siamese Twins of Superstition. 05
The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab. 25
Five Propaganda Leaflets on the Sex Question. 10

OUR WORSHIP OF
PRIMITIVE SOCIAL GUESSES

BY EDWIN C. WALKER.

No man is wise enough to foresee the secondary results of any proposed reformation, and no history is cautious enough to record the evils that have ensued upon denials of liberty.—George E. Macdonald.

CONTENTS:

Love and the Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a criticism; When Men and Women Are and When They Are Not Varietists; The New Woman: what is she? what will she be? The State Hiding Behind Its Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attractions and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage.

Appendix: Anthropology and Monogamy; Love and Trust versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life."

Price, 15 cents. For sale by DISCONTENT.

THE NEW HEDONISM.

BY GRANT ALLEN.

Grant Allen needs no introduction to reading, thinking men and women. Man of science, a writer of charming expository and imaginative prose, he was, perhaps, at his best when bravely leading on, as in this brilliant brochure, in the fight against degrading religious and moral superstitions and time-served wrongs. No brief description can tell you what this splendid little work embraces, no short excerpts can satisfy you. Price 5 cents.

FOR SALE BY DISCONTENT.

AGENTS FOR DISCONTENT.

San Francisco—L. Nylen, 700 Sunny-side ave.
Honolulu—A. Klemencic, P. O. Box 800.

FREE SOCIETY, an advocate of Anarchist Communism, 50 cents a year. 236 Clinton Park, San Francisco, Calif.

MY CENTURY PLANT—By Lois Waisbrooker—So called because so much in advance of the time that only thinkers will appreciate. Written under the influence of an adept of old Atlantis. Shows the law of regeneration, of materialization, the root of church power, and how to free the earth of sex disease. A remarkable book. Price \$1. For sale by Lois Waisbrooker, 1501 1-2 Market St., San Francisco, Calif.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric chair-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

MURRAY HILL BOOK CO., 129 E. 28th St., N. Y. LIBERAL DISCOUNTS TO AGENTS. The new edition with its brilliant illustrations and practical prescriptions SELLS AT SIGHT; there is nothing to compete with it in quantity, quality and price. An agent ordering 100 writes: "I have taken 78 orders in 7 days. PLAIN HOME TALK stands at the head."

A PHYSICIAN IN THE HOUSE

A NEW FAMILY MEDICAL WORK.

BY DR. J. H. GREER.

This book is up to date in every particular. It will save you HUNDREDS OF DOLLARS in doctor's bills. It tells you how to CURE YOURSELF by simple and harmless HOME remedies. It recommends NO POISONOUS or DANGEROUS DRUGS. It teaches simple COMMON SENSE METHODS in accordance with Nature's laws. It does NOT indorse DANGEROUS EXPERIMENTS with the surgeon's KNIFE. It teaches how to save HEALTH and LIFE by safe methods. It is entirely free from TECHNICAL RUBBISH. It teaches PREVENTION—that it is better to know how to LIVE and AVOID DISEASE than to take any medicine as a cure. It teaches how typhoid and other fevers can be both PREVENTED and CURED. It gives the best known treatment for LA GRIPPE, DIPHTHERIA, CATARRH, CONSUMPTION, APPENDICITIS, and every other disease. It is the best medical book for the home yet produced. It is not an ADVERTISEMENT and has NO MEDICINE to sell. It tells you how to live that you may PROLONG LIFE. It opposes medical fads of all kinds and makes uncompromising WAR ON VACCINATION and the use of ANTITOXINE. It has hundreds of excellent recipes for the cure of various diseases. It has 16 COLORED PLATES, showing different parts of the human body. The chapter on PAINLESS MIDWIFERY is worth its weight in gold to women. It has a large number of valuable illustrations. The "CARE OF CHILDREN" is something every mother ought to read. It teaches the value of AIR, SUNSHINE and WATER as medicines. It contains valuable INFORMATION for the MARRIED. It advises people with regard to marriage—tells who should and who should not marry. Those CONTEMPLATING MARRIAGE should get this book at once. This book has 800 pages, is neatly bound in cloth and will be sent to any address for \$2.75.

ORDER OF DISCONTENT.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.
Second: Wife or husband.
Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.